The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

November 13th, 1881.—*Exodus* XIV. 19-27.

The Israelites have reached the border of the Red Sea. Before them is the sea; on either hand mountains; behind them a pass, the only visible outlet from their position, occupied and held by Pharaoh and his forces. Never was a prey more completely at the mercy of its pursuers, than the Israelites now were, humanly speaking, at the disposal of the Egyptians. Pharaoh congratulated himself upon the infatuation which had induced Moses and Aaron to bring them into a position where he could crush them at his leisure. The Israelites also apprehended the situation, and were tempted to believe that they had been cruelly or fatuously placed at the mercy of one who knew no mercy. But the bright cloud in their van assured them of the divine guidance, and intimated that God knew of a way that they knew not. This cloud removes to their rear, and separates them from their pursuers, becoming dark, opaque and lowering on the side of the Egyptians, but luminous and cheering on that of the Israelites. It is the privilege even now of Christians to walk as seeing him who *is* invisible, and gather encouragement from providential occurrences that only awaken feelings of alarm and foreboding in men of the world.

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land and the waters were divided."

This miracle was not brought to pass without the intervention of natural agencies. The action of a strong east wind, in combination perhaps with some other agency, caused the waters to retire from a strip of land stretching from one shore to the other, more elevated probably than the contiguous portions of the bed of the sea. At all events, as the night wore on, the Israelites became aware that God had provided for them a pathway through the sea. It was miraculous inasmuch as it was brought about by the will of God just at the juncture when a nation, his own chosen people, were in absolute need of such a means of exit from the land.

"And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall to them on their right hand and on their left." 22. The waters were *as* a wall to them on either side. We are not to fancy that the waters stood perpendicularly on either side; but in the sense that a wall is a protection, hindering an enemy from approaching in that direction, so the Israelites saw the waters stretching away on either side of their pathway. At the command of Moses the Israelites went forward in faith, believing that God would shield them from the irruption of the flanking seas and from the onset of the Egyptians. It was the sublime moment of their history, upon which hung their existence as a nation. God might have led them by the ordinary and natural road to Palestine, along the borders of the Mediterranean; but they would have there encountered enemies whom they were not prepared to meet. They needed first to learn two lessons, that of their absolute dependence on God, and that of the all-sufficiency of God. And it becomes us to take note that the events connected with the Exodus are prefigurative of the still greater events of the dispensation of the Spirit; the separation to God of a peculiar people, prepared to overcome the world by faith, and to be a habitation of God through the Spirit. The exodus for which all nature is waiting and groaning, is the exodus of the people of God from the captivity of sin and death, the manifestation of the sons of God, the descent of the New Jerusalem from God out of heaven, the fulfilment of the prayer of Jesus. We must bear in mind, in translating these events into the corresponding events of our dispensation, that the ministration of the Spirit is pre-eminently the ministration of love; and the culminating victory of the Messiah is a victory over the *enmity* of his foes.

When the Egyptians became aware that the God of the Israelites had opened up a path for them through the waters, and that there was a possibility of the escape of the prey from their hands after all, they rushed madly forward at the bidding of Pharaoh. *Quem deus vult perdere prius dementat.* The sin of resisting God works the moral ruin of the party engaged in such conflict, depriving him of the moral sensibility upon which depends his only hope of salvation. The Egyptians rushed forward to their own destruction. When the Israelites had safely crossed, Moses waved the wand of divine authority and the restrained billows returned to their deserted bed engulfing the entire army of Pharaoh, God could have effected this great destruction at the very outset of his controversy, but chose to approach it by minute steps, giving to Pharaoh opportunities for repentance, and eliciting surprising proofs of the perversity of man's corrupt nature. And now it pleases God that the nations of the earth should have abundant scope to display their preference for evil, and put forth their utmost power of antagonism, and resist measure after measure of the light of the Gospel poured in upon them, that in the ages to come it may be impossible for men to say, or angels to imagine that sinners were quite disposed to embrace the truth when it was presented to them, and went unsaved because no Gospel was made known to them.

WEEKLY REVIEW.

—They who witness the gradual development of a work, are not so much impressed by the changes effected, as they are who having been absent for a while are able to contrast the present condition with the former, and to take in at a glance the progress achieved. In a recent number of the *Family Treasury* is a paper concerning Zenana work in India, and specially in Calcutta, by Mrs. Murray Mitchell, embodying the impressions received on her return to Calcutta some months ago after an absence of many years. One noticeable thing is that the Zenana visitors are welcomed now by the poorer families, and are not as was once the case received only by a few families of the higher class and that grudgingly. In Bengal the Zenana is much more of a prison, isolating the immates from the outer world, than is the case on this side of India; though even here among the higher castes there are families the female members of which have little intercourse with the rest of the world. From the account given by Mrs. M. of the visits paid by one of the Zenana workers in Calcutta, the widow of a missionary, whom she accompanied in her rounds, it is evident that these visits are like angel's visits to the poor women, cut off as they are from so many of the privileges of the dominant sex. The large proportion of widows among these women, arrested the attention of Mrs. M. We make the following extract from this paper:

"Having with difficulty procured two chairs for us to sit upon, my friend asked, 'Now, why did you send for us?' 'Oh, don't you remember?' they said, 'you came once long ago and read about a lost sheep, and a piece of money that was found; and we got sick, and you could not come. But now we are well and we want you to come again and read to us from your Book.' There were yearnings here also! Poor things, they looked eager enough now. She did remember, and read the touching parable of the lost sheep to them once more. Some other women had gathered into the room, until there were about thirty. Only one among them could read, and she had learned, though very imperfectly, from a little girl who had gone to school. But they did not wish to learn to read, they said; they were poor women, they had much house-work to do; they wanted to hear about God out of the Book,—it made them *feel better*.—They had each some tale of trouble to tell. No wonder. The house had belonged to five brothers, all of whom had died. Their widows were here and their families and innumerable relations; they had the house to live in, but the bread-winners were gone, what were they, helpless widows, to do? The terrible fact was that all the women before us, with the exception of four, were widows. One disconsolate looking woman stood literally behind the door, and could not be induced to come forward. She was a widow and had lost *nine* children. Who could measure the woe of that poor heart which sorrowed thus without hope?"

—At the Anniversary services of the Am. Marathi Mission last week, a number of interesting and instructive addresses were given or papers read on subjects previously designated. Among these were the following, in addition to those mentioned in our last issue: History of the Am. Mar Mission Church, by the Rev. R. V. Moduck; Notices of the con-

verts of this Mission who have found employment outside of the Mission, by Mr. Marooti Raghoonath Sanglé; Benefits conferred by the Mission on the people of the country, by Mr. Krishnarao Sanglé; Account of the American Board and its Missions, by Rev. Dr. J. Murray Mitchell; Duties and Responsib lities of the present time, by Rev. R. A. Hume. On Friday, a number of addresses were given on the general subject of responsibility, all tending to bring home to the churches here planted the obligation to assume the burdens connected with the support of the Pastorate, the sustaining of schools and the propagation of the Gospel. This might be spoken of as the key-note of the series of meetings. Prayers and hymns were intermingled throughout. On Friday afternoon there was an address from Rev. E. S. Hume, on the means of obtaining the presence of the Holy Spirit in greater power, preceded by one from Rev. Kasimbhai on grieving the Holy Spirit, and followed by a prayer meeting. Saturday morning there was an address by Mr. Bowen on "all for Christ," and one by Mr. Shahu Daji on What can we do for Christ? Mr. Shahu Ramkrishna Modak (son of Rev. R. V. Modak) on the Special Duties of Young Men. At noon towards the close of the Aniversary meeting, the people began to press forward with offerings which they placed on the table in front of the platform. These jubilee offerings were for the formation of a Sustentation Fund, designed to secure a support for the Native pastors independently of the Mission. The greater part of the churches support their own pastors, but there are some still in part dependent on the Mission, and the Sustentation Found was meant to lift this burden from the Mission. The Rev. R. V. Modak having agreed to give up one month's salary in aid of the Fund, provided nineteen others would do the same, the required number was made up before the close of the meeting. The contributions amounted to more than Rs. 700. During these interesting meetings, the late Rev. Vishnu Bhaskar, who had in past years taken such a prominent part in these aniversary exercises, was brought to mind. It was an occasion of much regret that the Rev. R. V. Modak was hindered by illness from attending the meetings. The paper prepared by him was read by the chairman, Mr. Shahoo Daji, who himself also gave an address on the obligations now devolving on the church. A larger number of Native Christians were present at this series of meetings, than on any previous occasion. We should have mentioned above that a Marathi verison of Miss Havergal's Consecration Hymn, prepared for this occasion by Mrs. Bruce, was sung at the closing Saturday morning service. On Wednesday evening a *Kirttan* was conducted by Rev. Kassim Mahomed one on Friday evening and another on Sunday evening, were conducted by Mr. Krishna Rao Sangalé. The church-edifice was altogether too small to accommodate the immense crowds that were attracted by these Kirttans. Most of our readers understand that these are musical exhibitions of the Gospel truth, designed to take the place of similar performances among the Hindoos in honour of Hindoo deities. There were evangelistic services on alternate evenings. On Saturday evening Dr. Murray Mitchell gave a Lecture to educated Natives in the High School. He had proposed to lecture on Japan, but the young men asked him to speak to them about India, and the subject of his very interesting lecture was the contrast of India 40 years ago with the India of the present day. He spoke of the changes effected in respect to customs, objectionable rites, education, communications, religious belief and practise &c. &c. He showed that Government in this country had followed, slowly timidly the example set them by the missionaries in the matter of imparting high education to the Native students. The letter was in English and was heard with closest attention and evident interest by a large number of Native gentlemen and a sprinkling of European ladies and gentlemen. Dr. M. preached on Sunday evening, in English, in the well filled Theological Hall, on the Desire of all nations, with remarkable vigour and energy. The Anniversary services were followed by a united observance of the Saviour's command to remember him in the Communion of the Lord's Supper. It is estimated that as many as 650 Native Christians took part in this, with Europeans and Americans. Mr. Bowen gave the address on this occasion.

—We notice with regret the announcement of the death of Major General Colin MacKenzie. It is a good many years since he left India, but is doubtless still remembered by many as Brigadier MacKenzie. He was a staunch soldier of the cross, gladly identifying himself with the cause of Christ in this land.

—Healing by faith is a subject in which many Christians are now interested. The word of God speaks very clearly and quite positively on this subject. No believer should be deterred, by the cry of extravagance, or fanaticism, from examining the matter prayerfully and thoughtfully for himself: neither should he believe in it, because others believe in it, though of course, if any are healed by faith that will encourage him to believe. It is not in the power of any physician however great his skill and experience to heal any disease whatsoever; he will frankly tell you that he can only assist nature in her recuperative efforts, by removing hindrances, causes of irritation, and by supplying suitable nourishment, &c. And it is not in the power of any medicine in the whole pharmacopœia to heal any disease whatsoever. Some medicines, like quinine, are exceedingly useful in subduing the inflammation of fevers; and some are useful sedatives—some useful stimulants, and so on. But it is not, and can not be claimed for any medicine that it has the power to heal. He healeth our diseases, not only our moral and spiritual diseases, but the diseases of our bodies. If any man, believer or unbeliever, has ever been healed of any disease it was God, and God alone, who healed him. The man himself will say so, unless he is an Atheist or an Infidel. Why therefore should it be thought a thing incredible that a believer should believe that God in whom alone is healing power should hear his prayer of faith and heal him—more especially as God has declared in the most emphatic manner that he will do that very thing in answer to the prayer of faith? We quite agree with our correspondent "S," whose letter we publish in his remarks on the ministry of suffering. All cannot or will not be healed on all occasions, else there would be no fatal sicknesses at all. Every one would be healed and raised up again and there would be no deaths. But we fail to see how this militates against what we have just said. Peter and John saw some who had faith to be healed, and they were healed accordingly. God sees some of his people who have faith to be healed and they are healed accordingly. Paul most gladly gloried in his infirmities that the power of Christ might rest upon him. So that it might be manifest to all that the grace of Christ was sufficient to sustain under all circumstances. Paul accordingly was left to suffer and to glorify God in that way. The main point in both cases is to have an unfaltering *faith in God.* and to glorify his holy name by believing his sure word of promise to heal; or his equally sure word of promise to sustain us in all our afflictions. G.

—We have received a letter from X. Calcutta, giving an account of the Moulvi there, who professes to work miracles, Multitudes throng to see him and apparently believe in him. X humorously suggests that Govt. might dispense with the services of Medical Officers and employ the Moulvi instead. X says that he, (X), and an officer whose name he gives, are engaged in posting placards in the native parts of the City, bearing strong testimony against idolatry. (This should have appeared last week.) G.

—The Society for Securing the Interests of Native Christians in India has memorialised the Government of India to exempt Native Christians from the operation of the Arms Act. We have received a copy of the memorial. Their case is stated very fairly. We note one expression—"it is natural to expect that under a Christian Government, all Christians should enjoy equal privileges." But is the Govt. of India a Christian Government? We don't ask this question in a captious spirit: nor are we referring to the individual gentlemen who compose the Government. But what does it say of itself: is it admittedly or avowedly Christian? Or has it not all along asserted itself to be a Neutral Government? Neither Hindoo, Mahommedan, or Christian. G.

—The following from the *Missionary Herald* is suggestive:

"The Presbyterian Sunday-schools are reported as giving to Foreign Missions in 1879-80 $28,000. The Methodists report $161,521 as given for Home and Foreign Missions, this same year, by their Sunday-schools. The children of the Wesleyans gave in thirty-four years, as Christians offerings for Jewish Missions, more than a million of dollars. The American Board, including Woman's Boards, received from Sunday-schools and Mission Bands last year $20,355-76;"

The duty of teaching children to deny themselves for the good of others, some little gratification spending money on sweets, or useless expensive toys and fancy articles—is a most important one for the children themselves, apart from the very handsome (shall we say noble?) sum of money they are capable of raising. All other lessons taught them will not be of much account, unless this one-together with the constant practise of it—be earnestly and persistently enforced. G.

... No matter where the skeptical thought originates or how it gets access to our minds, we see at once that it flattens the level of life and every aspiration. It narrows the horizon of our outlook and makes our character less vigorous. The Gospel is not simply a philosophy of religion or law of life, but it is an apocalypse, showing the heavens to our thought, and so bringing its spiritual benedictions to every heart and life.—*Dr. R. S. Storrs.*

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The Bombay Guardian.

SATURDAY, NOVEMBER 5, 1881.

ASSURANCE OF FAITH.

"We believe and are sure that thou art the Christ." Jno. vi. 69. It is the privilege of the Christian to have assurance of faith. People have the idea that faith cannot supply such a basis of surety as sight does. That the objects of faith, not being objects of sense can never command such unwavering conviction as these latter do. But this is a great error. No conviction can possibly be deeper and more invincible than that which rests on the faith inspired by God's word. Can we know as unquestioningly the things of the other world as we do those of this world? It seems to many absurd to assert the affirmative of this. But if we enquire by what means we have knowledge of the external world we shall find that we do not get this knowledge without faith. It is not by direct perception but by inference that we ascertain the existence of a world without us. What is sight? The external world is mirrored on our eye just as it would be mirrored on a looking class or photographic plate, in the same place. The scene is mirrored in the eye, but that does not secure sight. The optic nerve at the back of the retina conveys the impressions made upon the retina by the rays of light, to the brain; and then only does the mind take knowledge of the external world. An infant cannot distinguish the more distant objects from those that are near, but by means of its hands learns to recognize the difference between them. If any thing is the matter of the optic nerve, the external scene impressed on the retina is not conveyed to the mind and the individual sees nothing. The scene is truly mirrored on the retina but there is no perception. So also is it with faculty of hearing. The impressions made on the drum of the ear need to be conveyed to the brain. In fact no man has ever taken knowledge of any thing but what has thus been reported to his brain by means of nerves. And in like manner, the body is swayed by means of mandates from the brain transmitted through the nerves. And there are some philosophers, like bishop Berkeley, who go so far as to say that there is no external world independent of a percipient mind. But we ascertain the existence of an external world by a reliance upon the testimony of our nerves of sight, sound &c. A man sitting in a little chamber with a telegraphic apparatus before him is told that he may communicate with a distant town. He has been taught the art of signalling. He sends a message to the distant town and soon there comes back to him an answer from the telegraphic operator in that place. He has not gone out of the chamber; was never at the other town; was never on the road that leads to it; but is he not sure that there is such a town and that he is in communication with it? In like manner, we are sending messages every moment to a thousand different objects in the external world and receiving answers that verify to us their existence. Why then may we not have as much certainty regarding the things of the other world as we have of the things of this? We may have greater certainty, inasmuch as the witness of God is greater than that of man. In order that there may be a justifiable assurance, two things are necessary, perfect *reliability* and perfect *reliance*. On the part of God there is perfect reliability; and there is no adequate reason why there should not be on man's part a perfect reliance. Let any one look carefully through the epistles of John, for instance, and he will find that it is the privilege of the believer to know unhesitatingly the things pertaining to salvation. He who undertook to make the revelation, knew perfectly what would hinder the reception of it, and brought his divine power to bear upon these difficulties so that his loving purposes might be apprehended by man. He who from the heart believes on the Lord Jesus Christ, in doing so opens his heart to the reception of the Spirit sent by Christ, even the Spirit of God. "Now we have received," says Paul, "not the spirit of the world but the Spirit that is of God; that we might know the things that are freely given us of God." The townsmen of the Samaritan woman said to her: "Now we believe not because of thy saying; for we have heard him ourselves and know that this is indeed the Christ, the Saviour of the world." Some may say that these disciples obtained this certainty, because they saw and heard the Messiah, the incarnate Saviour. But not so. This faith of theirs was nearly annihilated when the Master was numbered with the malefactors and put to an ignominious death. But they attained to a stalwart and invincible faith when the Spirit of God descended on them and testified to them, by his presence and prevalence, in their hearts, that God had accepted them in the Beloved. Thousands of Christians are hindered from attaining assurance of faith, because of the consciousness of sin, and seem to think that they must be cleansed from all unrighteousness before they can obtain it. On the contrary they must have assurance of faith before they can be cleansed from unrighteousness. In the matter of faith, the question does not relate to our reliability, but to Christ's; and it is because of our sinfulness and inability to cleanse ourselves that we are required to have a perfect reliance on Christ. He is a perfect Saviour to those who perfectly rely on him. The consciousness of sin and need constitutes the great argument why we should have faith in an omnipotent Saviour. But we may not continue in sin and continue in his love; for his love in the vanquisher of sin. He comes to the heart of the believer to destroy the works of the devil.

REMINISCENCES. CXLIV.

DIARY at sea, 1847.

September 23. Blessed be God for his wonderful goodness. I see now that God has been introducing me into another of his heavens of enjoyment and that the 21st of September is the commencement of a new era in my spiritual life. Some dear friend has been praying earnestly for me, I think. I never was in such a state of enjoyment as this morning, seated in the mizen-top. Lord, thou hast shown me great and mighty things which I knew not. Thou hast helped my unbelief. By faith I have found thee in the wind, on the waves, in the clouds, in the sunshine.—If I hear the sound of a pen moving on paper, in the next room, or of a knife and fork cutting meat, or of a saw sawing wood, or of a flute playing some sweet melody, I know that there is a human being in the next room. I see him not, I hear him not, but my senses inform me that there is work being done in the next room such as it belongs to man to do. And if I see a rosebush or feel the wind upon my cheek, I know that God is there, for these are effects that it belongs to God to produce. This simple consideration has greatly opened my eyes. Blessed Jesus, thou hast roused me. Thou art astonishingly near and astonishingly glorious to-day. Be so more and more henceforth forever. The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God, that is, waiting for faith to see the revelation made by the whole creation of this God of love. Faith introduces a new heaven and a new earth. All things have become new when faith has taken possession of the soul. I can say, in God I live and move and have my being to-day. I have been living 31 years in the world and just begin to have the use of my senses. I never knew what it was to see, before, to hear, before, to feel, before. What an awful thought that with the exception of an infinitely small portion, all mankind live, die and return to dust without having once received from their senses that enjoyment which they were intended to impart. And this, notwithstanding that they profess and aim to live a life of sense. This eye was created that with it I might see the King in his beauty. Not merely that I might see the face of nature but the soul of Jesus translucent through that face. I have realized in some degree that every nerve in my body may be made to thrill with joy unspeakable beneath the touch of God. This wind that blows where it listeth, I conceive that it may be and ought to be the minister of continual ecstacy, and all its visitations like the kisses of a bridegroom. God is love. Greater love hath no man than this. In him we live. Day unto day uttereth speech, and night unto night showeth knowledge. Lo, I am with you always. Of him, through him and to him are all things. Wheresoever a work is done that God alone can do, God is there. Break down my unbelief, O Lord; for in doing so thou breakest down this present evil world and makest all things new. Create heaven rapidly around me.

Without faith it is impossible to please God or to apprehend or approach him. God has made all things with reference to faith. Without faith, the utmost study of the works of God will enable no one to see aright what is. The Hindu doctrine of *Maya*, viz. that all things are illusory and have no real existence, is true in this sense that the universe as made by God only comes into existence when there is faith to apprehend it. "If any man be in Christ, a new creation, (*Gr.*) old things are passed away and all things are become new. God is love, and whatever reveals God reveals love; but love cannot be apprehended without faith.

25th. Precious, precious faith. I see now that God is rich in mercy. It almost seemed as though I could not go beyond what I had already attained to in enjoyment. But he is rich in mercy. There are such treasures of love that he can lavish them every day as though every day beginning. This is joy unspeakable. Exceedingly difficult to describe. Lord, I begin to learn what is meant by the words, I have formed thee for myself. In my formation, body and soul, thou hast had reference to the communication of thyself. In how manifold ways art thou able to manifest thyself. There are for thee a thousand avenues to my soul. Thou hast cunningly formed my eye, my ear, my sense of feeling; for the recognition of thee for thyself. Thou art the Bridegroom. The temple of God.—Can any thing be too superb, too holy for the abode of God? Then, O my Saviour, hasten to decorate my soul with all thy graces; above all, let rivers of living water flow from me. Thou art rich in mercy; remember that I am rich in want and helplessness.

Be not wearied in teaching and strengthening me according to thy glorious power: and bless all those friends who have moved thee to increase my faith. Give them like precious faith with me. Prepare me for to-morrow. Give us a good Sabbath. Let me preach in demonstation of thyself, as one in whom Christ liveth. Make manifest thy presence in a blessed season of grace. Amen.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

HEALING BY FAITH.

To the Editor of the Bombay Guardian.

Dear Editor,—It seems as though there was not a precious truth in the Bible but what sooner or later under the plea of a "revival of faith" becomes so perverted and pushed beyond the limits of what it means, or ever was intended to mean, by zealous and earnest advocates, that the prejudice of calmer minds is aroused, and instead of its being a precious truth held in common by all *true* Christians it becomes a source of contention and division. Of controversy is born charges of unbelief on the one hand and fanaticism on the other, while the golden mean, the truth is lost sight of and is a sufferer. The doctrine of Christ's second coming is an example of this. Zealous souls study the prophecies and speculate, give the days, and weeks, and months of prophecy a meaning to suit their own fancies; set the day on which Christ will come, make their ascension robes, and at the fixed date are found arrayed and ready, only to find themselves deluded. The doctrine of holiness is another truth so perverted that calmer minds are made to appear as enemies of the doctrine, while only refuting its dangerous tendencies, zealous believers in the doctrine become so holy that they can make no confession of sin, and cannot even repeat the Lord's prayer because that contains a confession of sin. Others profess to have received their resurrection bodies, and others that the flesh as a source of temptation is completely dead, and temptation is only from the devil. The doctrine of self denial is so perverted that nothing but a complete crucifying of our humanity and a voluntary rejecting of every comfort of life will satisfy it. Does not the religion of Jesus Christ promote true refinement? And what is this, but the enhancing of the nobler faculties of our being, the love of the true, the good the noble and the beautiful in the natural as well as in the spiritual world. But must a man count as dead these faculties, in order to be a Christian? And now the latest truth placed upon the rock is "healing by faith." I have not read Dr. Boardman's book. "The Lord that healeth thee," but judging from the extracts in your review, he includes all diseases and every sufferer as a subject for miraculous healing, if only faith is exercised. Of course a storm of opposition will be aroused which by the faithful will be regarded only as an exhibition of the faithlessness of Christians. But is the Dr's. position scriptural however pleasing, for who would not like to so believe; and who does not among Xtians believe that God is able to do it. As long as suffering works for holiness, so long, there will be a ministry of suffering, as long as suffering yields the peaceable fruits of righteousness, so long there will be suffering Pauls and sickly Timothys among the saints. Many a suffering one reading the book will chide themselves, and agonize and pray, and wonder why *their* prayers are not answered.

I am familiar with the case of a suffering missionary who had such strong faith that God would heal her in answer to prayer that she would not take medicine. Others united with her in prayer. Friends at home who think it is unnecessary for a missionary to leave their field to regain health united in praying for her. But time went on. She was not healed. She went home. The friends there have joined their prayer with hers and still she is not healed. Do you say it is a lack of faith. So far as it is in the power of man to exercise faith, I stoutly deny it. God must be going to heal her, and will in due time give more faith. But for good reasons He tarries. God is good and the ministry of suffering is precious as this sister testifies. To make his book a candid review of this question let such instances be given. And what a mighty volume of prayer entered into the ear of the Lord of Sabbath for Pres. Garfield! Was there no believing prayer offered? I never prayed with such faith and such assurance of a favorable answer for any thing. Hundreds in America testify to the same thing. But God's will is best. In the bereavement there is a blessing, aye, as one English newspaper has already testified the civilized world has been blessed through his death. Then let us welcome the ministry of suffering. The sweetest testimony that has been borne to the world, of Jesus' power to comfort and help and sustain and save the deepest heart experiences have come from those whose bodies were racked with pain. I send you for insertion in the Guardian, if you so please, a letter cut from my last home paper, bearing upon this point. It seems to me that the victory, through faith in Jesus, which that sufferer gained is a better testimony than many healings, and I do not wonder heaven seemed very near his bed side. I do not doubt that God wills to heal in answer to prayer. I do not doubt but that he "wills" we shall suffer. To every genuine prayer "is added" "thy WILL be done." "I am the Lord thy God which teacheth thee to profit." Whom he loveth "he chasteneth." God's way is best for me, only that I may be more like him. In sickness and in suffering there is no evil as long as I trust my God. He may not hear my prayer for healing but the answer will come in better form than that. "And we know that to them that love God all things work together for good." Not until the human heart has been lifted more into the image of Christ than it is in this age, will there be no more room for the Ministry of sufferings, and no more occasion for the faith that can trust God's goodness in the dark hour of pain and suffering and death.

Yours in Christ,
S.

Allow me to correct an error in your report of my address at Ahmednagur last week. The copy of the Marathi Penteteuch which I exhibited, and which was published at Serampur in 1812, was translated by Dr. Carey and his associates into a local dialect which was in use in the region of Nagpur. There was another version published at Serampur in the dialect of the Southern Konkan, and it is called the *Konkani New Testament.* The character in which it is printed more nearly resembles the Balbodh than that of the so called *Marathi* version.

Thus you see that Dr. Carey translated the New Testament into two local dialects of the Marathi language, spoken at the opposite extremities of the Marathi-speaking country while the language of the great mass of the Marathi people was left untouched. It was a striking illustration of misdirected energy and zeal.

Very Truly yours,
H. J. B.

NOTICES.

M. E. Church Appointments (proposed) for to-morrow: Grant Road, 8 A. M. R. Sharman, 6 P. M. S. Smith.——Dean Lane, 11 A. M. J. N. Hawkins, 6 P.M. J. Morris.——Mazagon, 11 A. M. T. Glover, 6 P. M. W. B. Wright.

Baptist Church, (Bellasis Road, Byculla.) It is expected that the Rev. Dhanjibhai Nawroji will preach to-morrow evening at 6 o'clock.

Received for the M. E. Church Parsonage Khandwa. From J. D. Rs. 25; F. A. P. 1; J. D. 3; J. H. 1; C. B. 2; A. T. S. 1; H. T. 1; A. J. B. P. 2; W. A. L. 1; E. W. 1; W. N. 2; E. A. L. 10; J. P. 1; J. N. H. 5; W. N. 2-8; D. J. 3; V. H. W. 1-8; E. A. 1; J. H. I. 5.

Epitome of News.

Saturday, October 29.

—*It is stated that the total number of pilgrims to Mecca from Bombay this year is* 8000, being about 2000 over the number of last year.

—*Times of India's* Paris Cor: on the Electrical Exhibition; "Since the invention of Stearns's (American) duplex system, by which two messages are sent in opposite directions at the same time on the same wire, I am not aware that any new principle has been invented. It has, however, been adopted and adapted, and Professor Eisha Gray's (Chicago) Harmonic system is perhaps the highest development of it. By this system five messages are sent one way and one in the opposite direction at the same time on the same wire. To the uninitiated this would seem impossible, and yet it is simplicity itself when you know it. The invention consisted in the discovery that tuning forks, so to speak, giving the *same* note only, would vibrate in unison at either end of a wire, and consequently the current would pass through any number of instruments without vibration, the note of the receiver of which was not in unison with that of the transmitter. I trust I make myself intelligible. The system is not yet in general use, but it was tried on the Western Union Telegraph Company between New York and Boston from November 1880 to February last, and has been found to work so satisfactorily that the patent has been bought by the North Pacific Telegraph Company, and will soon be applied to all their telegraphs."

—*Lancet*: on embalming the dead. "At the present day the Italians are the great proficients in the art, which is mainly practised by professors of anatomy, who endeavour to keep their particular mode a profound secret, and let mystery screen from view the composition of the ingredients used. One element commonly employed is a salt of zinc or arsenic. The objects to be aimed at, in addition to the prime one of the delay or entire prevention of decomposition, are the maintenance of the natural contour and colour, and the smallest possible disturbance of the corpse. The Italian professors embalm without evisceration, injecting their fluids into the aorta, and by their preparations they are able to preserve the feature quite unaltered, or rather with all the wrinkles and furrows of age or disease obliterated; the body assumes a pure white colour, and in a few hours the hardness of marble, and is then practically indestructible. We have not yet heard what method of embalming was employed in the case of General Garfield, but from the fact that the features had changed colour, we presume it was not the Italian, nor one so perfect in its results. The Italians still practise in some cases a process of petrifaction, by which corpses become so hard that they can be submitted to the sculptor's chisel and preserved articles of furniture or vertu."

Monday, October 31.

—*Times of India* telegram. Bangalore Oct. 30. "The want of rain is again causing alarm, the season reports are very unfavourable, and the crops are failing everywhere."

—*The Christian*: "While two hemispheres were mourning the death of a great man, and thousands were acknowledging the power of Christianity to develope a manly, pure, and unselfish character, M. Rochefort was administering a rite of initiation for the children in Paris among Freethinkers, and announcing a programme to the effect that men must over-

turn Christ, free themselves from religion, "before thinking of destroying tyrants." At the same time, under Mr. Bradlaugh, in the Hall of Science, an International Conference of Freethinkers was forming a British and Continental League of Atheism. All this bodes more than many are ready to think. Many of the men who came from the cities of the Continent to the Hall of Science desire the subversion of Christian morals and of existing civil governments. Our modern civilization holds within itself ominous elements."

—*The Record*: "It is satisfactory to find that the conscience of England is becoming day by day more enlightened and aroused upon the true nature of the Opium Monopoly. Agitation which some years ago was confined to a few individuals, has now been actively taken up by bodies of the most influential character. It has extended beyond those who might, by their adversaries, be stigmatized as religious enthusiasts, and is now promoted by shrewd commercial men, who are convinced that the traffic is as detrimental to the material interests of our country, as others hold it to be inconsistent with our character as a Christian nation. The Chambers of Commerce of Edinburgh and Liverpool view the opium revenue as discreditable; the Calcutta Chamber of Commerce looks upon it as precarious. The United States Government has concluded a Treaty with China providing that no American citizen shall traffic in opium. Still more recently, the Methodist Œcumenical Conference has pronounced vigorously against it, and now the Church Congress at Newcastle has been occupied in discussing it. Shortly at the Mansion House there will, under the presidency of the Lord Mayor, be held an important meeting, at which further action is to be inaugurated. It will be difficult, in the face of so much determined opposition, to maintain much longer complication with one of the most shameful traffics that has ever been engaged in."

Tuesday, November 1.

—*The Record*, on Secularism in England: "The population of our large towns, without any fault of theirs, but simply from the political exigencies of aspirants to political distinction, are exposed to the full brunt of the Secularist attack. This attack is earnest, persistent, well supported, and thoroughly organized. The Church Congress, meeting in one of our great centres of manufacturing and commercial industry, has done wisely as well as boldly in acknowledging, through the opening words of its three leading Bishops, this great exigency of our time, and in urging on all Churchmen the duty of a united effort to grapple with it vigorously and without delay.

"A nobler task for the Church," says the Archbishop, "was never proposed. Our care for "the people should be more active. Our power "of dealing with such subjects should be more "cultivated, that we may help them. Shame "on us if with foes around us in their stern "array, closing hourly in, we are sitting idle, "as if no hostile footstep on the far-off hills were "disturbing the browsing flocks. Shame on us, if "instead of studying the map and the routes, and "dividing the commands, we are studying the "colour of the uniforms and the lace on the jackets."

We trust that these warnings have not fallen on inattentive ears. They concern not us only, but every one who values the Truth of God and the future welfare of England."

—*Indian Churchman*: "It is proposed to assemble a Missionary Conference for all India, similar to the one which commenced its services at Allahabad on Christmas Day 1872, the decade of which will be completed at Christmas 1882. The volume containing the papers and discussion of the Allahabad Conference of 1872 has become a standard work on Missions, for we find it very frequently quoted, not merely by English writers in America and England, but by Continental writers in France and Germany, a proof that the Conference of 1872 made its influence felt very far and wide. If such a Conference be again held, we think every means ought to be employed to make it a real success. Too many subjects should not be discussed, whilst every effort should be made to secure the best representatives of the Missionary Societies in India, men who are able to bring influence to bear upon the popular mind. A correspondent suggests that the preliminary arrangements for the Conference might be left to Dr. Murray Michell and Dr. Murdoch, gentlemen whose long and valuable experience of India would fit them for the somewhat thankless task of setting the matter on a good footing. Dr Murray Mitchell's temporary visit to this country might be thus utilised for this purpose, and his well-known courtesy of manner would win the confidence of all parties."

—*Bombay Gazette*; "The new P. and O. mail-steamer *Rome*, havington board the Rt. Hon. M. E. Grant-Duff, the Governor-elect of Madras, with Mrs. Duff and three children, arrived in Bombay harbour yesterday morning."

—J. M. M. in *Bombay Gazette*: On Mr. Gladstone's speech at the Guildhall. "The marvel is that so old a man should have had the energy to pour forth so copious a flood of words. His speech at the Guildhall, will rank among his finest oratorical efforts, among the masterpieces of British eloquence. I do not know that I ever read a speech which seemed to me so perfect in artistic form or so exquisitely adapted to its purpose. The Corporation of the City of London has done itself honour in offering a tribute of respect to the foremost of living Englishmen.

—We referred to the following subject last week in our Weekly Review, the *Record* says: "We do not know how far the religious census of Newcastle and Gateshead, which has been compiled by the *Newcastle Daily Chronicle*, is to be accepted. But it professes to show that, while the population of this great district has increased by a very large proportion, the number of attendants at public worship has actually diminished. Probably the figures have been exaggerated, and have been unfairly collected in the interest of some political faction. But they are sufficiently serious to suggest many sad reflections."

It does not appear to be known by whose authority or what agency the religious census was taken; it looks as if "an enemy hath done this."

Wednesday, November 2.

—*Bombay Gazette*: "Dr. W. W. Hunter, Director-General of Statistics, arrived in Bombay in the Rome, after having completed, in four-and-a-half years, the *Imperial Gazetteer of India*, the nine volumes of which embody the pith and substance of the hundred volumes of *Statistical Survey of India*, which has been compiled under his supervision between 1869 and 1876. The great work was undertaken in 1869 by Mr. Hunter at the personal request of Lord Mayo."

—*Missionary Herald*: "Twenty-one missionaries soon to depart to their several fields of labor, fifteen of them going out for the first time, were present with a large assembly of friends in the chapel of Park Street church, Boston, on Wednesday afternoon, August 31, and a delightful religious service was enjoyed. "The returning missionaries were Mr. and Mrs. O. H. Gulick and Dr. and Mrs. D. C. Greene, to Japan, Miss Carrie E. Bush, to Harpoot, Eastern Turkey, and Mrs. Abbie T. Wilder, who since the death of her husband has decided to rejoin the Zulu Mission in Natal. Of the new missionaries Mr, and Mrs. W. W. Peet and Miss Mary E. Brooks are from Omaha, Neb. Mr. Peet leaves an important position in a great railroad company, to have special charge of business matters connected with the Turkish missions, hoping also to have some share in distinctively missionary work at Constantinople." "Of these fifteen new missionaries only two are from New England, while eight come from beyond the Mississippi River. Three of the twenty-one were children of foreign missionaries, three of home missionaries, and two of former secretaries of the Board. While helpers are coming from all portions of the land, it is a time for renewed faith and prayer and consecration on the part of those who remain at home. Not to these departing missionaries alone is God saying, "Go forward."

Thursday, November 3.

—The Govt. of India have published the papers relative to neglected European and Eurasian children in India. The following extracts are all we can find room for at present: "From the enquiries made by Archdeacon Baly and the returns of the local Governments, it would appear that in the interior of the Bengal Presidency the total number of European and Eurasian children of school-going years among the classes who might be expected to use Indian schools is, as nearly as can be ascertained, 8,567. Of these, 4,530 children are on school-rolls, of whom 445 are on an average absent daily, while 4,037 receive no education of any kind. In Calcutta among the same classes about 4,000 children are on school-rolls, about 400 being daily absent, while about 1,000 are without instruction. There are thus in the whole Presidency upwards of 5,000 European and Eurasian children growing up in absolute ignorance.

4. There are, it further appears, 123 stations in the interior, with an aggregate of 608 children of European extraction of school-going years, in which no school can be established on account of the small number of children at each station. For places of this class boarding schools at a distance offer the only available means of education. There are 45 stations with an aggregate of 1,826 children and a sufficient number in each station to support a school, in which nevertheless no schools exist. From these stations 808 children go to boarding schools elsewhere, but 1,083 receive no instruction. There are also 45 stations, possessing each a school, in which 2,044 children go to no school. In many, however, of these places the school is little better than a dame-school and is quite unsuited for the education of boys above ten years of age.

5. The Governor-General in Council agrees in the conclusion come to by former Governments, that the state of things revealed in the foregoing figures is from every point of view lamentable and one which, if allowed to continue, will certainly become in the end (to use the words of Lord Canning) "a glaring reproach to the Governments." It has been rightly said that one very special reason why Government cannot afford to ignore the growing up in India of an uninstructed European population is, that in the case of the European his capacity for self-maintenance depends entirely upon the education he receives. He cannot support himself in this country by working as a day-labourer, or by adopting the avocation of the Native peasant. An uneducated European almost necessarily becomes an idle and profitless, and often a dangerous member of the community. On the other hand, it must be remembered that he (or his English ancestor) was brought out to India originally to do the work that could only be done by a European—a fact which in itself gives him some claim to consideration. The climate is uncongenial to him—the cost of living is necessarily disproportionate to his means—and he is deprived at the same time of these educational opportunities which are now available at home even to the poorest of the working class. In all these respects the European parent is placed at a disadvantage, and it thus becomes necessary for the Government to come to his assistance. For the same reasons Government cannot, in rendering its aid, confine itself to subsidising and directing merely the primary education of Europeans, but must, contrary to the practice at home, assist also the schools designed for the middle, and even to

some extent those for the higher, education of this class of its subjects."

—George Manwell an inspector in the Salt Department, was accidentally drowned in the harbour whilst bathing on the night of the 1st inst. at the bunder.

—*Bombay Gazette*: "About 2,000 persons were on board the *Rome*, and yet she did not appear to be at all crowded. Parsees and Banias with their wives and families dressed in holiday costume, wandered over the large ship and examined her thoroughly above and below. Nor were they at all chary in expressing their admiration of what they saw."

The following from the *Times of India* Cor: will amuse our readers: "The reception given by the Tinnevelly public to Colonel Olcott was of an extraordinary splendour. Almost all the Hindu officials—from the highest to the lowest non officials—and nearly half of the town population, gathered on the railway platform, with silk umbrellas, flags of the great pagoda, and native music, to do honour to him. At 8-45 a. m. the S. I. R. train brought Colonel Olcott and his party, and the gentlemen present received him with cheers, and several garlands of flowers were placed round his neck. After the usual introductions, the Colonel was conducted out of the station to where the priests of the pagoda were waiting. On the Colonel approaching them, the priests presented him with the silver koombham (a pot with sacred water), cocoanut, and flowers with Vedic mantras. The Colonel bowed his thanks and saluted the kumbham and the priests in the, native style by joining his two hands."

In his lecture, which he delivered soon after, he said that Madame Blavatsky was his Gooroo! and that they were Buddhists.

Friday, November 4.

—*Bombay Gazette*: "The mortality this week in Bombay has fallen to 372, being 50 less than in the previous week. The rate of mortality is 25-01 per 1,000 We notice that the rate of mortality in Calcutta last week was 28-9 per 1,000. Only two deaths from cholera occurred in Bombay during the week ending Tuesday last, and the disease is still rapidly decreasing in the mofussil. The figures for Ahmednuggur and Sattara, the two worst districts, are as follow:—Ahmednuggur, in four talukas, 34 cases, 20 deaths. Sattra, 124 cases, 78 deaths."

Inquests on the body of the man Suntoo, who was reported missing after the collision of a *prow* with the Port Trust barge Mudlark, off Cross Island, on the 31st ultimo. And on the bodies of Babajee Rama, Rama Krishna, and Dadoo Wagnac, three labourers in the employ of the Bombay Municipality, who on Wednesday afternoon whilst trying to clean out the Frere Road drain on the port Trust property, were suffocated. The drain appears to be badly ventelated. The men who went down into it, literally went down into death.

Selections.

PREACHING TO MUSLIMS

BY REV. E. M. WHERRY.

(From Indian Evangelical Review.)

We think the following to be the true method of approach to our Muhammadan hearers.

(1) It should be *kindly*, the great end of preaching is to lead sinners to Christ the Saviour of the world. Surely then our manner in dealing with Muslims should reflect something of the kindliness which Jesus uniformly shewed. The supreme anxiety of the preacher should be the salvation of the soul. This anxiety should shew itself in all our dealings with an adversary. Indeed there are few true Muslims, who cannot respect such a motive, however much they may pity the delusion of the preacher. Keeping in mind the grand end of preaching, [illegible]

ings of temper, even under strong provocation, and restrain the sharp or contemptuous reply. The Golden Rule has here a strict application. Were it generally applied, the bitterness of bazar wrangling would be considerably modified.

(2) In the second place, the manner of the preacher should be *frank*. He should ever be ready to acknowledge every item of fruit held by Muslims and to take advantage of it to extend as far as possible the common ground upon which to build his argument. All truth is one and therefore there can no harm befall any just cause by any admission that is in accordance with truth. Nay, further, every item of truth in the Muslim faith must tell in favor of Christianity. Its logical bent is in that direction. Like the magnet, when released from restraint it will promptly indicate itself by pointing to the Pole Star of the Christian Faith.

This frankness in manner requires on the other hand a readiness to admit, so far as true, the statements of Muslims upon which they endeavour to refute Christian doctrine. There is a squeamishness shewn sometimes in respect to questions relating to the text of the original Scriptures, the character of Christians so-called, &c, which actually works disastrously for Christian truth.

Every evasive reply confirms the distorted misapprehension of the matter in Muslim minds. On the contrary a frank admission of difficulties conciliates, not only by convincing them of the honesty of the preacher, but by disarming opposition. Such admission shews them that they have not made any new discovery and prepares them to hear an explanation.

In nine cases out of ten, Muslim objections are based upon a misapprehension of the truth. The truth admitted and the error exposed will generally suffice to silence the objector if he be sincere. Even when he is not convinced, he will have a respect for the preacher that will make him willing to converse with him again on the subject of religion.

There are some Muslims in every city who will not be influenced by either the kindliness or the frankness of the Christian. Their business is to cavil and blaspheme, to endeavour by every means to provoke the Christian to angry and violent dispute. As a chosen emissary of Satan, he knows he can best counteract the power of Christian truth by provoking a display of un-Christian conduct on the part of the preacher. Such are to be avoided. If that be impossible, we should absolutely refuse to debate with such, especially in a public place. The refusal should be kind but positive.

(3). Lastly as to manner, it should be devoutly serious. Levity is not one of the faults of Muslims. They possess a dignity in this respect which claims our admiration. In their every form and ceremony, they are serious in demeanor. The Christian should surely be no less solemn, no less dignified, no less devout in behavior, while proclaiming the most solemn message that Heaven has permitted men to hear. What we are now endeavoring to emphasize is not inconsistent with a cheerful, joyous frame of mind. Far be it from us to advocate or recommend any course allied to a grovelling spirit or a whining tone, which ever bespeak insincerity. What is wanted is a sense of the dreadful condition of those yet without a Saviour, and an earnest desire to lead them to the fountain opened up for sin and uncleanness.

We now propose to say something in regard to the matter of evangelistic preaching in its relation to Islam.

On this point we can only speak in general terms. So much depends upon the circumstances of time and place, on the intelligence or ignorance of the hearers, as to make it impossible to follow any fixed plan of discourse. A few general principles may be stated as the result of personal experience.

(1). We should seek to establish common ground of faith as large as possible. Especial [illegible] of the Godhead. Care should be taken at the proper time—that is when objections are raised—to explain our views of the Divinity and the Sonship of Christ as consistent with the Divine Unity. And here we should clearly declare our abhorrence of the Quranic idea of the Trinity as consisting of God, Mary (the wife of God) and Jesus (the son of Mary). In setting forth the true doctrine, it is always wise to place the doctrine *solely* on the basis of the simple testimony of the Scriptures, without any attempt to illustrate it by reference to nature.* All such illustration is abhorrent to the mind of a devout Muslim, who thinks it a sin to liken God to or to compare Him with anything in his creation. Yet he believes many things concerning God which are to him profound mysteries, which he accepts on the *authority* of the Word of God, *i.e.* of what he believes to be the Word of God. For example, the eternal Decrees of God, His Omnipresence and Omniscience, His creating all things out of nothing, His raising the dead, &c.,—all these involve mysteries as difficult to be believed as the mystery of the Trinity or the person of Christ. The truth is he does not reject either of these because of any intellectual difficulty, but because in his mind they are contrary to the teaching of the Quran. All illustration of these doctrines by reference to similar mysteries in nature, so far as Muslims are concerned is wide of the mark. These questions should therefore always be decided by reference to the Bible and the Bible alone. The controversy will of course be continued, but it will be placed on the right ground, viz. the credibility of the Christian Scriptures.

However to return to the consideration of the common ground between the Christian and the Muslims, it will be found to include much more than faith in the unity of God, and His attributes. The Decalogue, much of the history of the Bible, the doctrines relating to a future state, will afford common ground upon which to stand. Then the condition of Muslims as fallen, sinful men, possessing immortal souls, yearning after light and peace, hoping for salvation, affords common ground. We have then in this an amount of vantage ground that makes it simply miraculous that any missionary should pass by Muslims in order to speak to Hindus with whom he has so little in common. By securing so much agreement the Christian has already won half the battle.

(2). The preacher should endeavour to remove as far as possible the heavy misapprehensions of Christian truth from the minds of his Muslim hearers. As already indicated the majority of Muslim objections rest on this ground. At the same time the preacher should assure himself by careful study of Islam that he does not indulge any similar misapprehension of Islam and its doctrines. Ignorance here is fatal to all effort to lead Muslims to a better faith. But after all that is done, there will be controversy. Yes, though it be our first duty to preach Christ and Him crucified, and though we should not court controversy, yet it cannot be avoided. It must be that those who hold so much in common with us should strive hard to hold fast the doctrines rejected by us, seeing it is upon these differences between us that the whole structure of Islam depends. It is with them as it is with Romanists in their controversy with Protestants, the fact that they hold so much of the truth along with that which is false only makes them the more tenacious in their hold upon their errors, leading them frequently to most violent opposition.

The question naturally arises, what is the best mode of assault upon the system of Islam? We recognize this as a most serious question—one which may receive a variety of answers, all of which may lay claim to be good. Islam has

* Nature may be quoted to illustrate the principle of unity in multiplicity and to shew that such a unity, though incomprehensible, is not contrary to [illegible] of belief.

many sides and may be assaulted from many points, we shall merely indicate what we have found to be the best mode of attack when such attack becomes necessary—without presuming to compare it with any other.

In studying the sacred books of Islam, especially the Quran, we find everywhere stated as fundamental the following principles :—

There is now and ever has been but one true religion in the world; the religion of Islam. This was the religion of Adam, of Noah, of Abraham, of Moses, of Jesus and of Muhammad. This religion has from time to time been corrupted by men, and for this reason a series of prophets has been sent into the world, each following the other in order to preserve and establish the truth of this religion. The last and greatest of these prophets was Muhammad. Everywhere Muhammad claims that this true religion is the religion of the Pentateuch, the Psalms and the Gospel, and that, accordingly, the Quran attests the former Scriptures.

An examination of these passages will shew that the Quran not only declares the Old and New Testament Scriptures to be the word of God but also that these Scriptures were current in the days of Muhammad and that he regarded them as undoubtedly genuine, On this account he frequently challenges the Jews to bring first their Pentateuch and attest their sayings by reference to it. Nowhere does he give any ground for the modern Muslim assertion that the Bible has been corrupted. This charge he did make against *the Jews and Christians* but *never against the Book.*

Starting with these statements of the Quran, we are prepared to make a comparison of the Bible and the Quran, a comparison demanded by the Quran itself. As a result we shall discover irreconcilable differences on the following points among others :—

(*a.*) In respect to historical facts : *e. g.* the stories of Adam, Noah, Abraham, Joseph, Pharoah, Moses, Zechariah, Mary, and Jesus. The most notable contradiction of this kind is in regard to the death and resurrection of Jesus. In the Old Testament this death is foretold by Daniel and Isaiah, theprecise date being fixed by Daniel. The New Testament Scriptures tell us that Jesus himself frequently foretold his death as imminent, telling his disciples of the manner, the place and the time of his death, and the persons who should put him to death, and of the resurrection which should follow it within three days.

But, turning to the Quran for a confirmation of these statements, we find a distinct denial. (See Sura-i-nisa, vs. 156 and 157). It declares that the Jews did not put him to death, that he was caught up to heaven alive, and though his death is spoken of, yet all commentators agree that it will not take place until a period immediately preceding the final resurrection and Judgment Day. The Quran therefore contains a statement which is false in fact, or else it attests Scriptures which are false. In either way the Quran is shewn to be in error on the ground of its own teaching.

(*b.*) Secondly by the comparison of the Bible with the Quran, we shall find not only historical but also prophetic contradiction. The Quran claims that Muhammad was the subject of prophecy, his advent being foretold by many of the Old Testament prophets and by Jesus himself. Syud Ahmad Khan, C.S.I., and a few other enlightened Muhammadans, regarding the Christian and Jewish Scriptures as genuine, have endeavored to refer certain prophecies of the Bible to Muhammad.* But a fair reference to the Scripture will show clearly that this notion is utterly mistaken. None of these prophecies are so certainly fatal to the claims of Islam as that of the promise of the Paraclete. (Sura-i-saf. v. 6). Here again the Quran points the way to its own refutation.

(*c.*) Doctrinal differences come next on the roll of discrepancies between the Bible and the Quran. The most glaring of the contradictions of Bible truth relate to the doctrine of the Trinity, the Sonship of Christ and the plan of salvation by faith in the atonement wrought out on Calvary. We will limit our remarks under this head to this last point.

The Bible everywhere insists upon atoning blood as necessary to salvation. "Without shedding of blood is no remission," is written in letters of scarlet all over the pages of both the Old and New Testaments. No man can read the Bible and honestly deny, that according to its teaching, the death of Jesus was necessary to man's redemption. But, the Quran, which so often professes to confirm the teaching of the former Scriptures, denies this doctrine *in toto*, as does also all Muslim Traditions. As already stated, the death of Jesus is denied and nowhere is sacrifice declared to be necessary to salvation.

The contradiction here is so plain that Muslims have no refuge except in denying the genuineness and credibility of our Scriptures, and their desperation is evident from their willingness to call in the aid of every infidel objection borrowed from Christian unbelief.

Yet we have the Quran to set over against this claim and so compel either belief in the credibility of our current Scriptures or that Muhammad and the Quran attest what is corrupt and incredible.

This much is sufficient to indicate the line of argument to be adopted. We may thus avoid giving offence in the *first instance* by any reference to Muhammad's moral character, his wives and concubines, his warring and cruelty, all of which depend for their justification upon the question of his prophetic claims.

* See Essays on The Life of Muhammad—Essay on the Prophecies respecting Mohammad as contained in the Old and New Testaments.

MESSRS. MOODY AND SANKEY IN NEWCASTLE.

BY OUR OWN REPORTER.

THERE is small chance of the grass growing under the feet of these beloved brethren and fellow-labourers in the Gospel. On Tuesday, lost week, Mr. Moody arrived in London, after a very rough and uncomfortable passage across the Atlantic. Next day, after a counsel of trusted friends, the decision was reached to begin their second evengelistic campaign in this country at the large and important industrial centre of Newcastle.

Many towns throughout the land, from Plymouth in the extreme south-west, to Aberdeen in the far north, petitioned for the honour and privilege of being their starting-point. Much was to be urged in favour of commencing on entirely fresh ground, but I believe I am correct in saying that the choice fell on Newcastle simply because the Evangelistic Committee of that city seemed more immediately ready to take up the work and sustain it in a united and vigorous way. Mr. Moody thinks it very desirable that there should be active cohesion among the different bodies of evangelical Christians, and though pressing invitations had come from many places where this test was fully met, the energetic importunities of the great northern town carried the day. The fact that these invitations were so numerous, so united, and so hearty, seems to show beyond dispute that the hour is ripe for another large tide of spiritual awakening to over-flow the land.

The Newcastle campaign has not been heralded by any flourish of trumpets. Indeed, the very brief interval between the decision and the entrance on actual work would not have admitted of that; but it was not deemed desirable to court extensive publicity for their opening—partly because our American brethren wish their mission to speak for itself; and partly, also, because no building of unusual size was at their immediate service. It was hoped that the great Circus, which will seat some 4000 persons, would be available, but the Tyneside Conservatives had previously secured it for a monster "demonstration" this week, and the Committee had to fall back on the ordinary meeting-places for public worship.

Long before the appointed hour of half-past two on Sunday afternoon, the Congregational Chapel in West Clayton-street, under the shadow of the huge railway-station, was packed to repletion. An overflow meeting was drafted into an adjoining Baptist Chapel, and that too was speedily filled up. In due time Mr. Moody and Mr. Sankey were in their places, and the former quietly opened the first service by giving out the fine, well-worn but not worn-out, prayer-song—

"Guide me, O Thou great Jehovah."

A brief invocation of God's blessing on the meeting by one of the local pastors followed, and Mr. Moody said in his well-remembered, curt, business-like way, "I'll ask Mr. Sankey to sing the 167th hymn." Taking his place at the American organ, Mr. Sankey sang "Do you see the Hebrew captive kneeling?" a noble stately lyric from the gifted pen of that prince of Gospel singers, Mr. P. P. Bliss, whose voice now mingles with the choir triumphant, though the echoes of his earthly song still linger with us, and will do for many a year to come. Mr. Sankey's voice, I think, is, if possible, sweeter, stronger, and more richly laden with the very soul of music than ever. I could not well express the feelings that thrilled me as I listened once again to the full torrent of Gospel melody that flooded the house in this song, and in another, no less striking, that followed it—not yet published—calling to preparation for the second Advent, the time

"When Jesus will come in the fulness of glory
To receive from the world his own."

The Scripture lesson read by Mr. Moody was from Ezek. xxxiii., in which forgiveness is declared to those who repent and turn from their iniquity. Then we were favoured with yet another song from Mr. Sankey, "Behold what manner of love!" In this composition, words almost identical with the famons apostrophe of John the aged have been wedded by Mr. McGranahan to a flowing, expressive, recitative melody. It is one of the sweetest and simplest song-sermons I remember to have heard, and I trust it will become a fast favourite.

It may have been expected by some—I confess I was of the number—that Mr. Moody's first utterance would be addressed to the Christians of the city, and would be in the way of a key-note to his new campaign in Old England But regard for conventionalities is not among the foibles of the evangelist, and he plunged at once into the heart of his vocation proper—the ambassader of Christ to sinful men. The subject was "Repentance and Restitution"—a very fitting one for the occasion—dealing, as it does, with the most elementary principles of the sinner's relations with the God against whom he has rebelled. Elsewhere pretty full notes of the discourse are given, so I need not refer to it further than to say that Mr. Moody's manner of address is marked by the old-time earnestness, simplicity, and tenderness. He has grown too in wealth of apt and telling illustration. By some little incident, chiefly from his own extended experience, he lights up a common-place truth and fastens it on the heart and conscience. He spoke in this sermon, amid the hushed and strained attention of the crowded congregation, of repentance and righteousness and the coming judgment. Surely, as in the case of Felix, many must have trembled; it may be that they also procrastinated, hoping for the more convenient season. God knows; but anyhow, the message was well and faithfully delivered.

At the overflow meeting, Mr. Sankey sang the sweet and restful little hymn written by the late Miss Havergal :—

"Light after darkness,
Gain after loss,
Strength after weakness,
Crown after Cross.

"Sweet after bitter,
Hope after fears,
Home after wandering,
Praise after tears."

Mr. Sankey has set these words to a most tuneful and soothing melody, and his singing of it on this occasion fitted in remarkably with the words of the preacher, who spoke with unction of "the rest that remaineth," even in this lower sphere, for the people of God.

The evening meeting was fixed for six o'clock in Brunswick-place Wesleyan Chapel—the largest in the town. But its capacity was woefully inadequate to the demands upon it. How long before the opening of the service it was crowded out, I cannot say, but on approaching it I found it and two neighbouring places of worship overflowing into the streets, which were thronged with such eager crowds, that memory brought back the days of the Agricultural Hall and other London meeting-places in 1875.

After the opening hymn, Mr. Sankey gave in trumpet notes the stirring call to action, written also by Miss Havergal, "Tell it out." Mr. Moody read from the first chapter of Proverbs, and then we had the old favourite, "What shall the harvest be?" Under the potent spell of Mr. Sankey's powerful and pathetic rendering it has lost none of its charm to reach the heart. He also sang a new advent song by Dr. Bonar—"Pray, brethren, pray,"—which, with its soft refrain, "Eternity is drawing nigh," is most stimulating, solemnizing, and effective.

There is not space to give an outline of Mr. Moody's discourse on the words "God is not mocked; whatsoever a man soweth, that shall he also reap." Suffice to say it was almost fearful in its impressive and soul-searching power. He pressed home the eternal and inexorable relation that God has instituted between the sowing and the reaping in human life, and I could not help feeling that it was an hour of deep import, especially to many young persons in the great audience. A very large proportion of the people remained to a short prayer-meeting, at which earnest petitions ascended from Mr. Robert Paton, Mr. Sankey, and others; while Mr. Moody, in a delightfully clear, simple little address, showed how God had left nothing undone for man's salvation, and it only needed the assent of the sinner's will to make him the rich possessor of present peace and life everlasting. No inquiry-meeting was held, and the first day's work in England of these two honoured evangelists quietly closed with the benediction. I doubt not it is the harbinger of many days and months—let us hope years—of spiritual awakening and times of refreshing from the presence of the Lord in our midst.

The noonday prayer-meeting on Monday was attended by about five hundred people. In the course of some remarks on prayer, Mr Moody said that if any great work is to be done in Newcastle, it will have to be in answer to prayer. Mr. Sankey sang two hymns during the meeting—"Bringing in Sheaves," and "My Mother's Prayers," the exquisite pathos of the latter greatly affecting the audience. At the close of the meeting about fifty ministers and laymen, representing more or less perfectly every section of the Church, remained behind to consult respecting future arrangements.—(*Christian Herald.*)

RELIGIOUS SELFISHNESS.

GOD'S GLORY THE GRAND END.

THE religion of too many of the saints of God appears of too selfish a character to be very healthy; and this selfishness is seen in various ways.

It is to be traced in that sort of religion which is *exclusively*, or, at least, *far too much*, confined to a consideration of *ourselves*—our own feelings and experiences, our own sorrows and joys, our own temptations and deliverances, in short, *our* OWNSELVES, with far too little, if any, *real* consideration for others; the salvation of the sinners around me, the sanctification of my fellow-saints, and, above all, too little consideration of HIM who is the great end of all, *God in Christ, God in His glory.*

This selfishness may not be destitute of spiritual diligence and spiritual watchfulness; but, so far as it prevails, it has but little of a filial spirit in it. It is ungospel-like. It is little like Christ. It is little like God.

I am sure that we all agree in thinking that the great end of God, in the whole covenant of grace, was *His own glory.*

Election speaks it, redemption speaks it, the effectual call of the Holy Spirit, in all its blessed effects on the souls of men, equally speaks it.

All is OF God, all is IN God, all is BY God, and therefore all must be FOR God.

And that which was *God's* great end must be *ours* also.

In this too we must be imitators of God as His "dear children." And never can we be in a healthy or happy state of soul when this is not the case.

Fully assured am I that in all those various and ever-varying states of mind in which the people of God are from time to time found they would, through grace and by the power of the Holy Spirit, much sooner experience the cure of a multitude of the evils of which they complain, were they more led out in their hearts *towards God Himself*—not merely seeking, beneath the cross, the cure of this or that frame, but seeking, beneath that cross, a more close and intimate acquaintance with a more true delight and rest in GOD, as exhibited *in* and *by* His Son—in GOD, therefore, as infinitely and supremely great and gracious, and glorious and lovely; not *resting* in means, however diligent in them, but resting in *Himself alone.*

And most especially would this, I humbly believe, be the case, if with this in view, diligently and prayerfully sought, we *also* sought to lay ourselves out more for His GLORY—making that which is the first petition in the Lord's form of prayer, "Hallowed be Thy name," the very first desire and aim of our souls and lives.

BEWARE OF SELFISHNESS IN RELIGION; in all things beware of it, but especially HERE.

Beware of all its secret, subtle workings, and "seek to do ALL to the glory of God." (1 Cor. x. 31).

Is conscience burdened with a sense of guilt, the guilt of sins long past and gone, or of sins recent and fresh? Beware of its poison in *this state of mind.* For I may seek restoration, yea, restoration *by the blood of Christ, through the Spirit of Christ*, earnestly, diligently seek it, and yet seek it *upon ground far too selfish.* I may seek it almost entirely *for my own peace*, comfort, and enjoyment, and with very poor low, inadequate views of that matchless goodness benignity, compassion, tenderness, grace, and love against which I have sinned. I may seek it rather *for the quieting of a disturbed and angry conscience*, than with the upright, filial, penitent desire of once more enjoying the favour of God, and walking with Him as a child. I may seek it under a practical forgetfulness that nothing less than such a restoration would deserve the name of restoration at all, and that the cross of Jesus is but the way to a Father's bosom.

You cannot too highly value the private means of grace—secret prayer, reading the Word, quiet meditation; and yet there may be a *selfish* resting in these very things, and a *stopping short of God Himself* in the use of them. For as conscience would be wounded if these things were utterly neglected, so may it be, in a sense, quieted in the doing of them, forgetting that they are but means to an end—not the end itself.

You can scarcely too much esteem all the public means—the worship of God on the Lord's Day, the ministry of the Gospel, whether on that day or in the week—and yet there is no small danger of a *selfish use of them.* There is a danger of resting in these things, and not in *God Himself*, their great end. Yea, there is a danger of too exclusively considering them as *channels of enjoyment*, and forgetting that they are also *tests of obedience*—that my attendance on them is not *merely* for my own spiritual good, precious as that must ever, and ought ever, to be in my eyes, but *chiefly* and *especially* FOR THE DIVINE GLORY—that this is my highest, my chiefest aim, my loftiest purpose—that in waiting on Him in all these things I humbly do it that I may declare my allegiance to Him, my subjection to His pleasure, my submission to His will, before the world, before sleepy professors and slumbering saints.

And supposing that all this were duly acted out, it forms but a very small and partial development of the grand principle which I plead for, and which, I pray, may be the great prevailing principle of *your* lives and of *mine*—which is nothing short of a supreme love to God in Christ, showing itself in a real delight in Him, and in ALL honest, filial, unreserved aims to obey and please Him in ALL THINGS (Col. i. 9, 10).

This is holiness—this is happiness.

And, in order to this, our very dwelling-place must be *Calvary.* It is only there, it is only in the Son of His love, we can truly see God, rest in Him, love Him, delight our souls in Him.

There, and only there, may you and I live—there may we tell Him all our wants—thence may He communicate all His grace, in ALL His means, in all our paths, *every day*—and *through* every day. Such is God—God in Christ—our God, that in all real contact with Him there is blessing. In prayer and in praise; in repentance, bitter as it sometimes is—in self-denial, however much it may try us—in every real attempt to serve Him, to spread His Name among sinners, to stir up His saints to a greater spirituality—there is blessing in every sacrifice that we make—in every cross that we endure. Then in ALL these things may we seek that blessing—*there, and only there, may you and I die.* Yea, there, and only there, whence alone springs up the glorious hope of seeing and delighting in God for ever.

JAMES HARINGTON EVANS.

(*Word and Work.*)

OF UNION WITH CHRIST.

A Christian poet has described the good man's heart as "a well whose springs lie safely under ground." This metaphor is beautiful, and suggestive also of the fact that the sources of the spiritual life are not visible to the senses nor subject to destruction by created forces. They are hidden in the Infinite.

Still more beautful and definite is that vivid metaphor of the Master: "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." Here we have the actual source, the only rooting ground of the divine life, distinctly pointed out. It is Christ. As the branch could not bear fruit, could not even be, without the vine, so a life productive of those inward spiritual affections and social virtues proper to the ideal man, could not exist but for the ever-living Christ. He alone embodies, in a mode comprehensible by the mind, that most wonderful revelation of the divine nature contained in the phrase, "God is love." And this ineffable truth is the spark which, when brought into contact with the human heart kindles it into heavenly love. To extinguish that spark, to strike the conception of Christ from the human mind, would be to establish the universal reign of selfishness on earth, and leave the Creator without a loyal subject among the millions of mankind.

The relation between Christ and His disciple, as implied in the metaphor, is very intimate. What closer connection can be imagined than that between the branch and the vine? Yet it

must not be forgotten that the analogy between a material fact and a spiritual experience must not be pushed too far—cannot be, indeed, without involving one in confusion of mind and in the fascinating, but perplexing, mazes of mysticism. The relation between Christ and the believer is indeed intimate and real; but it is not one in which the divine essence is brought into literal contact with the soul. Rather it is a relation of mutual affection; of wills in harmony; of trust on the part of the disciple and assistance on the part of Christ; of fellowship by means of the divine Word mentally fed upon by the believer, and endued with quickening, renovating, sanctifying energy by the spirit of its Author. That faith in Christ's words is the instrument or medium through which this relation is begun, sustained and matured, may be clearly seen in our Lord's saying to His disciples: "Nor ye are clean through the word which I have spoken unto you."

By looking for what some mystics have called "substantial" or "essential union with Christ, many good men have been led into very intense, very painful, and very unprofitable exercises of mind. Like eagles soaring up to unattainable heights, they have gained little beyond overwearied wings. We may cite the Spanish saint, Gregory Lopez, as an example of a vain attempt to make clear an unscriptural, mystical view of the nature of the union between God and the soul.

"God has shown him," says his biographer, "there was the greatest union between God and the soul when it was such that nothing interposed between them, and that he had given him to comprehend what sort of union this was from that which is between light and air; for these, being two distinct things, which have each its separate subsistence, are nevertheless so united that God alone is able to divide them. How much closer is this union between the pure essence of the soul and Him who is an infinitely pure spirit!"

This attempt to explain the inexplicable, like all efforts to throw light upon things essentially mysterious, only makes darkness visible. There is, there can be, no real analogy between the intermingling of those modes of matter known as light and air, and the spiritual union which subsists between God and the renewed human soul. The illustration implies a materialized conception both of the "pure essence of the soul" and of "the infinitely pure spirit of God," such as none but a disordered imagination can accept. We may justly say of all who indulge it, what Burke said of men of "distempered passions," that "their reason is disturbed; their views become vast and perplexed; to others inexplicable, to themselves uncertain."

As Bishop Butler well observes," God is not to be discerned by any of our senses." And he who seeks to know Him by any other means than by faith will be compelled to say with Job: "I go forward, but he is not there; and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." On the contrary, he who seeks to see the Infinite One in the revealed world; to know God by trusting in His promises; to commune with the eternal Son by habitual meditation on His sacred utterances, will be sure to find manifestation of the divine presence in his own heart begetting a new, a perennial life which will enable him to say with Paul, "The life which I now live, I live by faith in the Son of God who loved me and gave Himself for me." But precisely how that life is produced he can never clearly comprehend.

To those who cling to mystical conceptions of a spiritual life arising out of a supposed direct and immediate contact of the divine essence with the human soul, we commend consideration of the fact that human minds influence each other, not by sensible contact, but by the knowledge they possess concerning each other. The presence, the words of a friend awaken our affection. Yet, to quote Bishop Butter again, "this influence is not immediately from our senses," but from our knowledge of our friend's feelings and character. If one were blind and deaf, yet otherwise aware of his friend's presence, this knowledge would have the same effect. If the friend were absent, the recollection of his qualities and of his regard would arouse similar movements of one's affections toward him. Why then, should one imagine that something more than faith in the divine character is requisite to the highest movements of one's affection toward God? Why should any man question the sufficiency of faith in the adorable, the merciful, the unspeakably loving Redeemer, to produce the love, the hope, the joy, the purity, which are the constituents of Christian character? There is assuredly no reason against it, in the nature of things; while the theory of the Gospel makes it certain that, the beginning, the growth, the maintenance, the maturity, the final victory of the spiritual life, are all secured by faith. By faith the man becomes a branch of the living Vine, and by faith he abides in Christ. "By grace are ye saved, through faith."—*(Zion's Herald.)*

TO HIM THAT OVERCOMETH.

MEN often ask with wonder, and sometimes with complaint, "Why does God ever suffer His grace to be frustrated, or His plans for man's salvation to be thwarted? Why does He not draw them resistlessly and hold them by compulsion?" Omnipotence may do marvelous things in the surroundings of a man, but the choice of a man's own spirit determines what he shall become. Gracious influences do not make a gracious state; religious impressions do not make a religious man. God may give a man the opportunity and the needed help, but the victory comes to him who wins it. The winning of it is the glory of it. All the powers of heaven and earth cannot give a man that, unless he take it. The taking of it is the essential thing. God could relieve a man of the contest; but that would not be winning the battle. The skill of labor is not acquired by avoiding the labor. The results of travel are not gained by avoiding the journey. God might spare a man the discipline, but that would not give him the virtue. He could spare him the cross, but that would not give him the crown. Missing the trial is a different thing from enduring the trial. You may keep the metal from the fire, but you cannot also give it the purity of refined silver. Escaping obligation is a different thing from fulfilling it.

God may give a man gentle disposition. But a gentle disposition is not a virtue; it is only an advantage. The self-control of Christian meekness is a very different thing from that placidity of temper which has never been disturbed. The calmness of the ocean steamer, which has faced and conquered the storm, is very different from the quiet of the abandoned ship which drifts before the gale, and is quiet only because it does not resist. Every victory acquires its meaning from the struggle. We need to go with Jesus to Gethsamane before we can understand the full meaning of Calvary. We need to see Him as He prayed, "being in an agony, and sweating, as it were, great drops of blood," before we can know how keenly He must have felt the injustice of those who tried Him, the insults and jeers of those who held Him, and the cruelty of those who crucified Him. Thus may we know how much that victory meant by which He "overcame the world." The sublime patience of the cross can be understood only from the agony of the garden.

So every victory is measured by what it cost to win it. If there was no struggle, there would be no strength. The severity of the contest gives significance to the victory. If is often a long, hard contest for us against selfishness and sin, and indolence and doubt. There are many hours of depression, when "the clouds return after the rain." But so it has been with every one who has pressed toward any prize. No one ever sought a desired haven but he has faced the storms sometimes. But the promise is that "he that overcometh shall inherit all things"—all that there is in the promises of God; all that there is in the kingdom of the Lord Jesus Christ.—*(Zion's Herald).*

THE UNCHANGING FRIEND.

No more attractive and beautiful thought ever found place in the mind of men or women than that of a friend whose friendship endured. The thought has found expression in all forms of art and has given inspiration to poets in all days from the time of the sweet singer of Israel down to our own time. Just how large a place it has had in fiction it would be difficult to tell, but it is not saying too much to affirm that on orher thought fills a larger place in all that class of literature. And all this is most natural. For there is no greater need in life than that of reliable friends. Human nature is so constituted that none are satisfied without them and human circumstances do so shape themselves that no one can afford to even attempt to do without them. The most skillful and the most helpless are alike in this. One may have untold wealth or towering intellect, but neither money nor brains can suffice to meet the wants of life unaided by friendship. Any life may be made happy if in its outworking there shall be the consciousness that some one thinks of, cares for and loves the toiler. Weariness, want and pain are forgotten in the communion of two warm and loving hearts. The roughest road presents some happy features and the darkest day has in it some light, if only there be two to travel the weary way in conscious possession of each other's confidence and sympathy. What a pity it is that so many homes lack this element of union and attractiveness. Alas for human nature that so many throw away this powerful support and attempt the dreary task of life shorn of the strength that they so often and so sorely need.

That our heavenly Father recognizes the need of a steadfast friend by all cannot be doubted. "He knoweth our frame." The hearts that beat within us and the sympathies that have their home in our natures He knows full well. That he put within us the quality that could respond to the divine call for the love of the whole heart and might and mind and strength is past question. It is an evidence at once of infinite wisdom and infinite goodness that the highest of all duty and the keenest of all delight should consummated in a common impulse, the longing of our natures for a changeless friend. And that longing is blissfully satisfied by the alliance of that Friend himself. He asks our love but offers His own in return. He requires our duty but gives us its inspiration and bond in His own favor. Divine in His nature and abode, He nevertheless provides the way for us to become branches of "the true vine."

There are themes enough in the nature and the work of our Lord to attract and satisfy all the intellects, but after all the greatest attraction for the multitudes is the one theme of His unrchanging love. "The same yesterday, today and forever" belongs to Him. He walked on our earth; tasted its sorrows; joined in its work; shed human tears. He is one of us, yet divinely above us. The special friend of each, He is equally the friend of all. Loved and adored by multitudes, His nature is broad enough and the fountain of His love large enough to afford a full and satisfactory supply for every soul. Earthly friends fail us; He never. The sweetest ties that bind human hearts together may yield under the pressure of earthly circumstances, but no change in time or affairs affects Him or His love. Precious in

the sunshine, it is specially so when the storm beats upon us. It is hard—very hard—to find as life runs on that some on whom we have relied, and whose steadfastness we supposed to be past all question, do nevertheless fail us at some critical juncture in our circumstances. One is very apt in such an hour and under the pressure of heartsickness to lose all faith in human nature; but the one who was betrayed by Judas, denied by Peter and who sorrowfully asked of the few, "Will ye also go away?" remains true. It is in such an hour that He proves Himself to be of infinite worth to us when more than at any other time we need a friend. He may not interpose by a miracle to change men or circumstances, but that is of only secondary importance so long as He abides with us a comforter and friend.

The fault and misfortune—for it is both—with many Christians is that they are too apt to turn away from this divine friend in the storm. With the coming of the clouds they put forth extra effort, tax mind and muscle, heart and sense to the utmost, in preparing for the worst of struggling for a brighter day, but they forget that the Helper is near. He is more faithful than they. The Master did not leave Peter in his venture on the water although Peter began to think more of the waves than of the One who had said "Come." The cry of the sinking one was heard and the answer came just at the point where the greatest possible need appeared. So in our own day and time we need to do. Infinite in variety as are human circumstances and needs, He knows our wants well enough to supply exactly the help for which our hearts are panting. The brightest and best day that ever dawned on a human soul in its relations to the changeless Christ is only a showing of what he waits to do for any and all of His trusting and believing friends. The cup of joy and peace is not out of reach. The heart may need some schooling and faith may need to be stirred into lively exercise in order to realize the fulness and breadth of Christ's promise and power, but it remains the same. We cannot afford the experiment of doing without Him and His love. We should be thankful for such a friend, and in our thankfulness put more and more to the test the promises made us of that strength which all need very much each day and need most sorely in the midst of the trials incident to daily life. (*Nor. Chr. Adv.*)

MAORI CHRISTIANS.

IN PROSPERITY AND IN ADVERSITY.

MR. MCWILLIAM, missionary at Otaki, New Zealand, writes:—I have had the pleasure and satisfaction of opening another native church in this district. It was wholly built by the natives of a village called Ngawhakarana, about fifty miles up the Manawatu River. It is neatly and strongly built of timber, and in very good style, well painted without, and varnished within, and provided with a good bell. It will seat about 150 persons. There were nearly 200 present at the opening. I preached from Psalm cxxvii. 1, "Except the Lord build the house, their labour is but lost that build it." The collection amounted to £7 10s. The people seemed all pleased and thankful that they had been enabled to finish their church, and that they should henceforth have regular services and preaching. I left them happy and prosperous, their green fields and plantations smiling around them, their flocks and herds feeding in abundance.

When I next visited them in May all was changed. They had been afflicted by a terrible flood, higher than it has been known to rise for many years. It also came on most unexpectedly in the middle of autumn, and it caused immense damage. Happily only two human lives were lost, but the whole of their crops just harvested were swept away. A mere remnant of their domestic animals was saved. The water stood ten feet deep over all their fields for two or three days, and the country being almost a perfect level, there was no escape; all but a few sheep and pigs saved in canoes perished in the water. When the flood subsided, the whole face of the country was changed. A deposit of sand and mud, four and five feet deep, was left over all their fields. The water had stood in the church up to the level of the communion table, and nearly all their books were spoiled. Yet notwithstanding this severe visitation, and a prediction uttered by a Hauhau prophet that this was but a beginning of the evils that were to befall them if they did not listen to his teaching, I was pleased and astonished to find them so resigned and trustful in God. They said, "He knows best. He can bring good out of this evil." And so it was, for He opened the hearts of their native Christian brethren up and down the coast, and a plentiful supply of provisions and seed for the next year was at once sent them, and when I last visited them their fields were again fenced and planted, with the promise of an abundant harvest. Only three or four persons, afraid of the prophet's prediction, had joined his cause; the rest were all as earnest and steadfast as ever.—*C. M. S. Gleaner.*

ETERNITY! ETERNITY!

Are you ready for eternity? Are you now prepared to face Jehovah, and hear his final sentence?

Life is very short; twenty-five years is the longest average of accountable probation. Few persons are converted after they are thirty years of age. But eternity never ends!

When as many years have flown as there are atoms of matter in the universe, you will have no less years to enjoy the bliss of heaven or suffer the agonies of hell, than at the beginning of your career. The character you form here will decide your destiny there! If not ready, every hour's delay increases your guilt and danger, and lessens your changes of being saved. Are you making as consistent use of the means within your reach to secure eternal bliss, as to secure the fleeting baubles of time?

To be ready for eternity is to be pardoned of all past sin, to love God with all your heart, and your neighbor as yourself. 'Tis to live here in a heavenly state of mind, so that if you should die instantly you would be perfectly at home and happy in the society of God, holy angels, and glorified saints.

The first moment of entering heaven your voice would strike in perfect harmony with the heavenly chorus, "Unto Him that hath loved us and washed us," etc. Oh, the immense value of this hour's opportunity! Do not trifle it away in sinful pleasure, or waste it in criminal neglect. "Choose ye this day whom ye will serve." Every excuse for delay is foolish, false and damning. Yesterday and to-morrow are in eternity! Now is the accepted time!

INDIA MISSION TRACT NO. 1.

[If so ordered, all the money received for the first 20,000 of this series of tracts, will be given to Rev. E. F. Ward's mission at Ellichpoor, India. Please read and distribute.]

"GO YE INTO ALL THE WORLD AND PREACH."—JESUS.

Address Rev. A. Smith Alton, N. Y.—U. S. America, Mr. S. is totally blind and the pastor of a church.

Miscellany.

—A PATHETIC STORY.

By the last Cape mail full particulars came to hand of the loss of the *Teuton* with the greater part of her precious freight of 200 souls. The following is one of the most touching narratives we have ever read:—

Mr. John Cooper, who lost his wife and five children, thus describes the scene in a letter he has written to a friend at Wolverhampton, in England:—

"Simon's Town, Aug. 31, 1881.

"Doubtless, ere this reaches you, you will, through the press, have heard of the sad and overwhelming calamity which befel us by the foundering of the steamer *Teuton*. I have lost my dear wife and five children, and it is a miracle how my own life was saved. Our ship struck at 7-30 p.m., and from that time till a quarter to eleven we were all doing our utmost to save the ship. The greatest order prevailed on board. The boats were all provisioned and ready to be launched, but the captain delayed in transferring us to the boats in the hope of his ship being able to reach port. At about a quarter of an hour before the vessel went down I came back to where my wife and family were gathered, having been assisting at the pumps. I was drenched, and my family all got round me, when my daughter Alice commenced singing the hymn, 'Abide with Me,' in which we all joined, and endeavoured to cheer one another. All at once the ship gave a sudden plunge, bow first, and carried us all down under water. We all went down together, my wife and children in my embrace, just as we were standing; but somehow we became separated, and I saw them no more. Giving myself up at last, I took in as much water as I could so as to die as quickly as possible; but I distinctly remember lifting my hands in the attitude of prayer, and saying, 'Father, thy will be done!' when I immediately rose to the surface, and then caught hold of some of the wreckage, from which I was afterwards taken by a boat, and after twelve hours' sailing I landed here alive—but all alone—deprived of those so dear to me.

"I can testify to the worth of religion in the hour of danger and in the face of death, and I am sure that the by-and-by I shall join my dear wife and children, when life's voyage is over, in that world free from grief and sin. It is but right to say that when our boat—the second—arrived here, we were carefully tended, and every sympathy and kindness shown us. I have received much of both while here, and those who were in our boat will ever feel a debt of gratitude for the skill displayed by the boatswain and carpenter, who managed the frail boat in so tempestuous a sea with such care. It is a most painful thought, that out of all the women and children on board, only one girl, about sixteen years of age, has been saved. Strange to say, she was already in a boat when the ship foundered, but it was upset, and her mother, father, and sister were drowned. I have nothing in the world but what I stand up in; my tools and luggage all gone. The only relics I have of my family are a small sock and one of the little one's under-garments, which I hurriedly thrust into my coat pocket when the vessel struck. My future course at present is clouded; but, by the advice of many kind Christian friends, I have decided to proceed on my journey to Port Elizabeth by steamer leaving Cape Town on Sept. 4, from which port we started with such bright hopes on Mon-

day last. How little we know what an hour may bring forth!" *Christian.*

—REVIVAL OF SPIRITUALITY AMONG THE FRIENDS.

ASBURY LOWREY, Dear Friend,—In the July number of DIVINE LIFE you gave an account of the Maine Conference of the Methodist Episcopal Church, held in this city in May last. In that notice you made special mention of the prominence given to the subject of Perfect Love throughout the session of that body.

No doubt your readers will be glad to read of the Friends' yearly meeting held in this city in June, in which similar attention was bestowed upon the doctrine and experience of entire sanctification.

So great was the interest in full salvation, that special meetings were held daily at 8 o'clock a.m. and 2 o'clock p.m., led by Dr. Dugan Clark, of Indiana. His clear and forcible teachings could scarcely be excelled. Those who were privileged to participate in these services were truly "abundantly satisfied with the fatness of God's House, ank drank of the rivers of His pleasures."

There was intense hungering and thirsting for the fulness of blessing, especially in the afternoon meetings, when the subject was Entire Consecration. In these the large audience bowed in solemn silence as they covenanted with their God in the language of their speaker addressing himself directly to the Lord, "to be what Thou choosest, to do what Thou requirest, and to suffer what Thou appointest." These scenes must be remembered in eternity. Many glad testimonies were given to the work of the Sanctifier as coming into the cleansed temple and filling it with perfect love. It was good to see the deep and tender interest in all these meetings, and to listen to the glorious truth so faithfully and admirably set forth and enforced upon the heart and conscience of Christians.

May God hasten the time when in all denominations the baptism of the Holy Spirit in His fulness shall be held up as a crowning privilege, and urged upon all believers!

Yours, in the love of the Truth,
G. MCKINNEY.

Portland, July 20, 1881."

(*Divine Life.*)

—WAITING UPON GOD.

By Mr. Martin Sutton.

Are there any asking for guidance and help in labouring for God, and yet not really willing to follow that guidance when we get it, whatever that may be? If so we are but mocking God.

We are asked in what way we should expect God to communicate answers to prayer, and whether we should expect direct communication from God. I can testify with gratitude that God has plainly guided me these forty years, and I will endeavour to give an answer to the question, How does He guide? Principally and primarily by the written Word. Second, by the Holy Spirit enlightening our hearts. And third, He guides by providence. And in that providence it is not chiefly by remarkable events, but by small matters which may occur every day. But you must watch, even as the servant's eye is towards his master, who, when he sees his servant's eye waiting for the sign, indicates by a look what he would have done. His eye is towards his master, he looks for an indication of what he wants, and then, the indication being given, he does it. Thus it is that God guides his people. We must be watchful of these providences, and we shall be guided and directed in his own time.

But we are hurried greatly, we have not sufficient time to wait upon God; at least, it is often so. How shall we get sufficient time in these busy days? One way is by rising one hour earlier in the morning than we are accustomed to rise—rising for "one hour with Jesus," as Miss Ridley Havergal calls it in her little book. What a blessing we might get by this early rising for such a purpose before other members of the household are about, or before they can have any claims on us! I am most anxious just to give this hint to my Christian friends, and especially my young Christian friends. Do not expect anything extraordinary or supernatural. God guides by these three—the written Word, the Holy Spirit, and his providence. Waiting on Him, and watchful of these three, we shall be guided by his eye.

Let us be familiar with the written Word; and it is of great importance that in Christian households the Word should be read much, and that the young should be taught by parents to learn the Word by heart. You will find such a store in the memory invaluable in hours of sickness, and at other times when it is impossible to read, as also in times of temptation, or in unexpected emergencies requiring prompt action. And so, thus guided by the Word, by the Holy Spirit, and by providence, in difficulty and in anxiety, you will find, as others have found, by experience that difficulties are overcome and the way made plain, and we realize the blessedness of waiting upon Him in all things. (*Christian*).

TELEGRAPHIC NEWS.

London, October, 27th: Mr. Jerningham, the Liberal candidate, has been elected, by an overwhelming majority, member for Berwick-on-Tweed, in place of Sir D. Majoribanks, recently raised to the Peerage. The *Times* publihes a paragraph in its to-day's issues stating that Ayoub Khan will be interned in Persia, probably at Teheran.—Obituary. The Right Hon'ble W.N. Massey, M. P. for Tiverton.

Vienna, 27th: Their Majesties the King and Queen of Italy arrived here to-day. They have been enthusiastically received.

St. Petersburg, 27th: Tekme Sirdar has bribed certain Merv chiefs to proceed to Askabad to submit to the Czar. Russia demands, as a guarantee of submission, that they surrender the guns at Merv. The Merv chiefs remained for five days in Askabad, and subsequently visited Teheran.

Berlin, 27th: The elections to German Parliament have resulted here in the return of the Liberals.

London, 28th: Mr. Gladstone, in receiving a deputation yesterday, said that the Irish were now paying their rents, and that the Land Commission was working well. Mr. Gladstone expressed himself hopeful of a speedy return of prosperity and peace to Ireland.

Aden, 28th: The s.s. Delcomyn, which has arrived here, brings the information that on the 15th instant she picked up in latitude 5° south and longitude 69° east a boat containing nineteen crew and passengers of the Konig der Nederlanden.

Paris, 28th: The French Chambers opened to-day. M. Gambetta was elected President of the Chamber of Deputies provisionally by a very large majority.

Tunis 28th: A French column has occupied the town of Kairouan without opposition. The rebels pillaged the town on the approach of the French, and afterwards retreated to the south.

Berlin, 29th: The general result of the elections to the German Parliament is unfavourable to the Government, there being no working majority. Prince Bismarck's son has been defeated in his candidacy. There is a large increase in the number of Socialist voters.

Paris, 30th: M. Gambetta to-day had an interview with President Grevy.

London, 30th: Further arrests are being made in Ireland, and amongst them the Rev. Father McHale, a Catholic priest.

Vienna, 31st: The King and Queen of Italy left here to-day. The visit of their Majesties has been marked by exterme cordiality, and has been elebrated by a continuous round of *fetes*.

London, 31st: Mr. Ford North, Q.C, has been appointed a Judge in place of Mr. Justice Lindley, who has been transferred to the Supreme Court of Appeal.—Obituary.—Mr. Alexander Macdonald, M. P. for Stafford and General W. Parlby.

Paris, Novembes 1st: The negociations in connection with the Franco-Italian Treaty of commerce point to an approaching conclusion.

Berlin, 1st: The German Government has decided to prosecute the *Reichsherold*, the organ of anti-Jewish agitation.

London, 2nd: Arrangements have been completed by the Admiralty for the transport to England and India of half of the troops now stationed at Natal. —In the Municipal elections now proceeding in the United Kingdom there have been large gains made by the Tories owing to the support of the Irish.—The Maharaja of Damraon has been appointed a Knight Commander of the Star of India.—Mr. Sexton, one of the Land League secretaries arrested last month, has been released in consequence of ill-health.—The firtt decision of the Sub-Commission of the Irish Land Court has been to reduce the tenant's rent.—Obituary.—General Walter Browne, Bombay army.—It is rumoured that the negociations for the Treaty of Commerce with France have failed.—Riots still continue to take place in Ireland. A serious affray has taken place at Belmullet between the police and the people, owing to the latter opposing the collection of the poor rates. The police were eventually compelled to fire on the mob, killing and wounding several of them. —The Irish Land Commission is overwhelmed with business.

Paris, 3rd: The discussion upon the various clauses of the Anglo-French Commercial treaty will be finished to-morrow. Sir Charles Dilke and his colleagues will return to London on Saturday for further instructions.

PASSENGERS SAILED.

Per Str *Manilla*, November 1st:

For Genoa.—Mr C B Winchester, Mrs Minchester, Mrs Tyndall and four children, Two Misses Bradford, Master Bradford, Mrs A B Simpson, two children, and one infant, Mr C R Cooke, Mrs Cooke, Master Cooke, Miss Middleton, Mrs Baber, Mr Monnet, Major J S Irvine, Capt B Wemyss, Mr H L Rundle, and Captain Battye.

Per P and O Str *Siam*, Nov. 3rd:

For Southampton.—Mrs Reid and 2 children Mr O D Beyts Mr J R Stewart Miss Knight Miss Holberton and Mr Litchfield.

For Brindisi.—Major and Mrs Parry Nisbet and Col T Cadell.

For Venice.—Lieut-Col W N Carey.

PASSENGERS ARRIVED.

Per P and O Str *Rome*, Oct. 31st:

From Southampton.—Mr and Mrs E Turner, Mr and Mrs Robertson, Mr and Mrs R Wynne, Miss Newby, The Hon and Mrs Addington, Mr and Mrs H Hay and child, Mr E Day, Dr and Mrs Hutchinson and child, Mr Miss, and Mrs Little, Mrs J Brooke, Mrs R J Jover, Mrs M A Watson, Mrs E Davie, Miss A Nathan, Mr and Mrs Drysdale and child, Mrs W Richardson and two children, Rev W Windsor, Capt F Churchill, Rev Mr Lewis, Right Hon E Grant Duff, Mrs A B Smith, Mrs Tawse, Mrs Mr Tootell, Mrs and Miss Duff and family, G Borkart, Dr Mackenzie, Two Misses Stephens, Col Sir C Keyes and family, Mr and Mrs Mackenzie and two daughters, Capt W E Gordon, Mrs and Miss Gamble, Surg-Major Mackenzie, Brig Surg W E Cates, Mrs Murrell, Miss Clark, Mr and Mrs G H Walker, Mr and Mrs E Morrison and three children, Mrs Lines, Mrs Chamberlain, Miss C Anderson, Mrs G Ernest, Mrs J Higgs 1st Class Apoth, Mrs W Jameson, Messrs Turner, H V Wright, F Williamson, J Ralph, E J Alexander, W G Taylor, and C D Sewell.

From Brindisi.—Mr and Mrs Thorburn, Mr and Mrs Fedden, Mr and Mrs Thomas, Lieut Coates, Mr and Mrs Clark, Dr O'Reilly, Mr Tumber and infant and two children, Miss Mitcalfe, Mr and Mrs Clark and 7 children, Rev W C Noyes, Genl Evans, Mr and Mrs Meyers, Capt Audrey, Capt E A Campbell, Miss E Dampier, Messrs L E Griffiths, G P Thomas, R S Thomas, W Nosworthy, H M Bliss, Gen Anderson, H L Dampier, Brereton, J Flemming, C M Hunter, J Munro, Silcock, C W Wilson, R Miller, A Wells L F Dibbler, J G MacKnight, C J Sharp, E A Huntlemann H Cousens, O Donoghue, W Pearse, Tate, Hamilton, J R Bailler, L Prin, C Brullat, Horton, Willgrustrin, Kay Inft; Child, R R Drimes, Phillips, Ingham, and H Morland.

From Venice.—Mrs A Craig, Mr and Mrs Watt, Mr and Mrs Thomas, Mrs J McLeigh, Lady Campbell, Miss Downes Master Knop, Messrs A Michil, D Tucks, Richardson, W Fuchs, C Lyon, A W Nesbit, J Cleumer, and C I Metcalf

Domestic Occurrence.

MARRIAGE.

KELLY—ANDERSON—October 31st, by the Rev. J. McKay, at St. Andrew's Church, Bombay, Charles Kelly Esq., of Lahore, to Miss Catherine Anderson.

"BOMBAY GUARDIAN."

Subscriptions received from 23th October to 5th November 1831.

Conductor Henry Todman, 10th December 1831, Rs. 2; J. Thomas, 31st December 1831, Rs. 2; Andas Secretariat, 30th August 1832, Rs. 9-4.

New Advertisements.

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I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

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GENERAL REPORT

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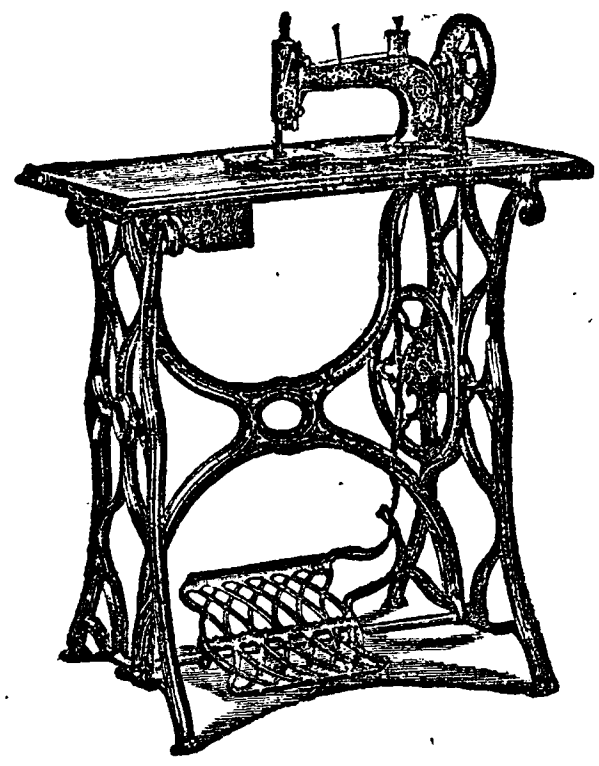

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